Let's Learn

Riwayat Warsh

Compiled by:

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Reviewed by:

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التصميم والإخراج الفني



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Foreword

This book serves as a brief explanation of the principles detailed in the narration of Imam Warsh.

May Allah accept this work in His cause and make it helpful to those who desire to learn more about this noble science.

My gratitude goes out to my dear father—may Allah reward him—who has supported me very much, and continues to do so.

I am very grateful to my whole family.

Biography of Imam Warsh

Name: Abu Sa'id Uthman Ibn Sa'id al-Qutbi

Well known as: Warsh (because of his white skin)

Date of birth: 110 after Hijra

Date of death: 197 after Hijra

Country of origin: Egypt

His pursuit of knowledge: He traveled to Medina to learn his recitation from Imam Naafi, then he returned back to Egypt. Finally, he became the senior reciter of the Qur'an in Egypt.

This *riwaayah* (recitation style) is prevalent in North Africa, Andalusia (Islamic Spain), Morocco, Algeria, Tunisia, Nigeria, and parts of Libya.

Isti'adha.

Definition

Devotion to Allah and requesting Allah's protection against Satan.

Its Ruling

Majority opinion has stated that it is *mandub* (preferable), but other scholars have said that it is *wajib* (obligatory).

Isti'adha Wording:

A'oothu billaahi min ash-shaytaanir-rajeem.

Or

A'oothu billaahi as-samee al-'aleem min ash-shaytaanir-rajeem.

Meaning:

I seek refuge in Allah from the cursed Satan.

Isti'adha Wording in Arabic :

أَعُوذُ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ

The Basmallah

Definition:

It is the infinitive form of the verb بَسْمَلَ (*basmallah*).

Its ruling:

It is *wajib* (obligatory) for you to say the *basmallah* when you start reading the Qu'ran, except when you are reading Surat At-Tawba, in which case you only have to say the *isti'adha*.

Basmallah Wording:

Bismillahir-Rahmanir-Raheem.

Meaning: In the name of God, the Most Gracious, the Most Merciful.

Basmallah Wording in Arabic:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

The Ruling concerning the Basmallah When Combining Two Surahs:

If you finish reading a surah and you are about to start another one, you have three options:

1) Say the *basmallah*. البسملة

2) Pausing (*As-Sakt*) without saying the *basmallah*. السكت بدون بسملة

3) Joining (*Al-Wasl*) without *basmallah*. الوصل بدون بسملة

1) Basmallah: You can do one of these three options:

a) Qata' al-jamee' (قطع الجميع)

Stop at the end of the first surah, then says the *basmallah*.Then stop, and then begin the next surah.

b) Wasl al-jammee' (وصل الجميع)

Join the end of the first surah with the *basmallah* at the beginning of the next surah.

c) Wasl al thanee belthaleth (وصل الثاني بالثالث)

Stop at the end of the first surah, then join the *basmallah* with the beginning of the next surah.

2) *As-Sakt* without the *basmallah*:

(Pausing without saying the *basmallah*)

Stop at the end of the first surah without taking a breath (for approximately two beats), then start the next surah without the *basmallah*.

3) *Al-Wasl* (joining) without the *basmallah*

Join the end of the first surah with the beginning of the next surah together without saying the *basmallah*.

What's the rule when reading the first two *ayat* (verses) of Surat Al-Imran?

In Surah Al Imran we have a special rule when reading the first two ayat (verses).

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ۝٢﴾ [آل عمران: ١ – ٢].

There are three options:

1) *Al-Waqf* (pausing).

2) *Wasl* (joining) with *Ishba'aa*

(Ishba'aa means an extension of six beats).

3) *Wasl* (joining) without Ishba'aa.

1) *Al-Waqf* (pausing)

Starting with ﴿ الٓمٓ ﴾ then pausing then starting again with the word ﴿ ٱللَّهُ ﴾ .

2) *Wasl* with *Ishba'aa*:(Joining with six beats after the letter *mīm*)

Joining the *mīm* of ﴿ الٓمٓ ﴾ with *i*shba'aa mean extension for *meem* for six beats with the word ﴿ ٱللَّهُ ﴾..

3) *Wasl* without *Ishba'aa*: (joining with 2 beats only)

Joining the *mīm* of ﴿ الٓمٓ ﴾with two beats only) With the word ﴿ ٱللَّهُ ﴾

Al arba'a alzohr الأربع الزهر

There are special surahs in the Quran which have specific rules when joining from the end of one surah to the beginning of the next .

These special surahs are called "Alrba'a az-Zohr"

(the four shining surahs).

What are these Four Surahs?

1- The ending of Surat al-Muddaththir with the beginning of the consecutive surah (Surat al-Qiyamah).

2- The ending of Surat al-Infitar with the beginning of the consecutive surah (Surat al-Mutaffifeen).

3- The ending of Surat al-Fajr with the beginning of the consecutive surah (Surat Al-Balad).

4- The ending of Surat al-Asr with the beginning of the consecutive surah (Surat al-Humazah).

What is the Rule for These four Surahs?

Scholars have two different opinions (the reciter can apply any one of them):

1-First opinion:

A) If the reciter usually joins between surahs in recitation, with these four surahs the reciter should apply a Sakt (pause without breathing for timing of two beats).

B) If the reciter usually recites with a *Sakt*, then with these four surahs the reciter should say the *basmallah*.

2- Second Opinion:

It states that no changes take place (no breaking rule), which means:

If the reciter usually joins between surahs in recitation, then in the case of these four surahs the reciter should also apply *Al-Wasl* (joining).

On the other hand, if the reciter usually recites with a *Sakt* (pause without breathing), then in the case of these four surahs the reciter should also apply *Sakt*.

Mīm al-Jaam'a (mīm plural)

Definition:

-It is *Mīm* (م) which designates the masculine plural.

-It is not part of the origin of the word.

-It should be preceded by one of these letters (ت، ك، هـ)

e .g: أنتم، إنكم، إنهم.

Its ruling:

1-If *Mīm al- jaam'a* is followed by *hamzah* with a *haraka* (*haraka* means *damaah* or *fathaa* on top of the letter or *kasra* under the letter), you should extend the *mīm* by six beats, e.g.

﴿عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ﴾ [البقرة: ٦].

2- If *Mīm al-jaam'a* is followed by any letter with a *haraka* other than *hamzah*, you should pronounce *mīm* with *sukoon* normally without any extension, e.g.:

﴿تُنذِرۡهُمۡ لَا﴾ [البقرة: ٦].

3- If *Mīm al-jaam'a* is followed by a *sākin* letter,you should pronounce *Mīm* with *dammah* without any extension.

E.g:

﴿بِهِمُ ٱلۡأَسۡبَابُ﴾ [البقرة: ١٦٦].

Exercise:

Circle *Mīm al-jaam'a* in the following examples:

☐ ﴿ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٠ ﴾ [البقرة: ٢٠].

☐ ﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥ ﴾ [المائدة: ١٥].

☐ ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢ ﴾ [الأنفال: ٧٢].

☐ ﴿ أَوَلَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا حَرَمًا ءَامِنٗا وَيُتَخَطَّفُ ٱلنَّاسُ مِنۡ حَوۡلِهِمۡۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَةِ ٱللَّهِ يَكۡفُرُونَ ٦٧ ﴾ [العنكبوت: ٦٧].

☐ ﴿ ۞ لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا ١٨ ﴾ [الفتح: ١٨].

What is the rule for *Mīm aAl jaam'a* in the underlined examples

☐ ﴿ يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٠ ﴾ [البقرة: ٢٠].

☐ ﴿ كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨ ﴾ [البقرة: ٢٨].

□ ﴿ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾ ﴾ [البقرة: ٤٦].

□ ﴿ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾ ﴾ [الحجر: ٥٧].

□ ﴿ إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ ﴾ [الحجر: ٥٩].

Haa Al kenaya

(هاء الكناية)

Definition

-It's an extra Haa (هاء).

-It can be joined at the end of nouns,verbs, or propositions.

-It designates the masculine plural.

Cases of Ha' al-Kenaya:

It has four cases (according to *Hafs* and Warsh Riwayah).

1- First case:

Ha' al-Kenaya is between two *sākin* letters.

Sākin » Ha' al-Kenaya » *Sākin*

Examples:

﴿فِيهِ ٱلْقُرْءَانُ﴾ [البقرة: ١٨٥].

The rule:

No *Selah* (no extension for *ha' al-kenaya*).

2-Second case:

Ha' al-kenaya is between two *Mutahrk* letters.

Mutahrk » *Ha' al-kenaya* » *Mutahrk*.

Examples:

﴿لَّهُۥ قَـٰنِتُونَ﴾ [البقرة: ١١٦].

The rule:

A) If *ha' al-kenaya* is followed by *hamzah* ➡ apply *selah* (extension for *ha' al-kenaya*) of six beats.

B) If *ha' al-kenaya* is followed by any other letter except *hamza* ➡ apply *Selah* (extension for *ha' l-kenaya*) of two beats.

3-Third case:

Ha' al-kenaya is preceded by *mutahrk* letter and is followed by *sākin* letter.

Mutahrk ➡ *Ha' al-kenaya* ➡ *Sākin*

Examples:

﴿لَهُ ٱلْمُلْكُ﴾ [البقرة: ٢٤٧]، ﴿لَهُ ٱلْحَمْدُ﴾ [القصص: ٧٠].

The rule:

No *selah* (no extension for *Ha' Al-Kenaya*).

4-Fourth case:

Ha' al-kenaya is preceded by *Sākin* letter and is followed by *mutahrk* letter.

Sākin ➡ *Ha' al-Kenaya* ➡ *Mutahrik*

Examples:

﴿مِنْهُ ءَايَـٰتٌ﴾ [آل عمران: ٧].

The rule:

No *selah* (no extension for *Ha' al-Kenaya*).

Exceptions:

There are some words which have different rules according to Riwayat Warsh .

These words are :

﴿أَرْجِهْ﴾ [الأعراف: ١١١].

Haa with kasra and selah.

﴿وَيَتَّقْهِ﴾ [النور: ٥٢].

Haa and Qaf with kasra and selah.

﴿فَأَلْقِهْ﴾ [النمل: ٢٨].

Haa with kasra and selah.

﴿وَيَخْلُدْ فِيهِۦ مُهَانًا﴾ [الفرقان: ٦٩].

Haa with no selah.

﴿وَمَآ أَنسَـٰنِيهُ﴾ [الكهف: ٦٣].

Haa with kasra in wasl (joining).

﴿عَلَيْهُ ٱللَّهَ﴾ [الفتح: ١٠].

Haa with Kasra and tarqiq for the lam of the word الله

Exercises:

Write the rule for Ha' Al-kenaya In the following examples

☐ ﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ﴾ [الحجر: ٨٨].

□ ﴿ وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُواْ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُواْ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ ﴾ [النحل: ١٤].

□ ﴿ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ ﴾ [الفرقان: ٦٩].

□ ﴿ تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ﴾ [الملك: ١].

□ ﴿ قَالُوٓاْ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ ﴾ [الأعراف: ١١١].

Al-Madd

The type of *Madd*	How many Counts	Exceptions
- The joined required *Madd* (*Madd Muttasil*)	6 counts	No exceptions
- The separate optional *Madd* (*Madd Munfaṣil*)	6 counts	No exceptions
- The *Mandatory Madd* (***Madd Lazim***)	6 counts	No exceptions
The *Madd* of unoriginal *Sukoon* due to pausing (*madd ared us-sookon*)	2 or 4 or 6 counts	No exceptions
Madd Badl	2 or 4 or 6 counts	2 words + 3 principles (see below)
The *Madd* of Leen letters (***Madd Leen***)	4 or 6 counts	2 words (see below)

Exceptions for *MADD al-Badal*:

1. **Two words: There are two words (repeated in the Qur'an) that are read with *qasr* (two counts only)**

﴿يُؤَاخِذُ﴾ [النحل: ٦١].

﴿إِسۡرَٰٓءِيلَ﴾ [البقرة: ٤٠].

2.Three principles:

A) When the letter *hamzah* is preceded by a *sākin* letter

E.g.:

﴿مَسۡـُٔولٗا﴾ [الإسراء: ٣٤].
﴿ٱلۡقُرۡءَانُ﴾ [البقرة: ١٨٥].
﴿ٱلظَّمۡـَٔانُ﴾ [النور: ٣٩].

Practice:

For example, in the word ﴿مَسۡـُٔولٗا﴾ before the letter hamzah there is a letter that has a sukoon (Seen Sākinah), so Madd al-badl is read with qasr (two counts).

B) *Madd al-badl*, which results from stopping on *Madd al-ewad*

E.g.:

﴿مَآءً﴾ [النور: ٣٩].

﴿بِنَآءٗ﴾ [البقرة: ٢٢]

Practice:

For example, in the word ﴿مَآءً﴾ Madd al-badl is read with Qasr (two counts).

C) When starting with *hamzat ul-wasl*, which is followed by *Madd* letter.

E.g.:

﴿ٱئۡذَن لِّي﴾ [التوبة: ٤٩].

Exceptions for *Madd Leen*:

Two words in the QU'RAN are read with *Qasr* (two counts)

﴿ٱلْمَوْءُۥدَةُ﴾[التكوير: ٨].

﴿مَوْبِلًا﴾[الكهف: ٥٨].

Two *hamzahs* appearing in one word

الهمزتان في كلمة

There are 3 cases in which two *hamzahs* may appear together in one word:

1- If the first *hamzah* is *maftuhah* and the second one is also *maftuhah*.

E.g:

﴿ءَأَلِدُ﴾ [هود: ٧٢].

﴿ءَأَمِنتُم﴾ [الملك: ١٦].

﴿ءَأَنذَرْتَهُمْ﴾ [البقرة: ٦].

The Rule:

There are wajhan (two options allowed.).

1. Tashil (tashil refers to reciting a hamzah with a blend of the long vowel corresponding to the harakah)

So in this case you have to pronounce the second Hamza as a blend of its sound and the sound of Alif.

2. Ibdāl (change)

Replacement of the second Hamza with the letter Mad Alif extended for 6 counts if it is followed by *sakin* letters

E.g:

﴿ ءَأَنذَرْتَهُمْ ﴾ [البقرة: ٦].

﴿ ءَأَشْفَقْتُمْ ﴾ [المجادلة: ١٣].

or extended for 2 counts if it is followed by Mutaharrik letter

E.g:

﴿ ءَأَلِدُ ﴾ [هود: ٧٢].

﴿ ءَأَمِنتُم ﴾ [الملك: ١٦].

2- if the first hamzah is maftuhah and the second one is maksurah .

E.g:

﴿ أَءِذَا ﴾ [السجدة: ١٠].

﴿ أَءِلَٰهٌ ﴾ [النمل: ٦٠].

﴿ أَءِنَّكَ ﴾ [يوسف: ٩٠].

﴿ أَءِنَّا ﴾ [الرعد: ٥].

﴿ أَإِنَّكُمْ ﴾ [الأنعام: ١٩].

﴿ أَإِنَّ لَنَا لَأَجْرًا ﴾ [الشعراء: ٤١].

The Rule:

one wajh (one option) is allowed

Tashil: will be made for the second hamzah .

(pronounce the second Hamza as a blend of its sound and the sound of letter yaa).

3- if the first *hamzah* is *maftuhah* and the second one is *madmumah*.

Exists only in 4 places in the Qur'an

﴿ أَؤُنَبِّئُكُم ﴾ [آل عمران: ١٥].

﴿ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ ﴾ [ص: ٨].

﴿ أَؤُشْهِدُوا ﴾ [الزخرف: ١٩].

﴿ أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ ﴾ [القمر: ٢٥].

Rule:

One *wajh* (option) is allowed.

Tashīl: will be made for the second hamzah .

(Pronounce the second Hamza as a blend of its sound and the sound of letter Waw).

Important notes:

1. in the following three words:

﴿ أَرَءَيْتَ ﴾ [الكهف: ٦٣].

﴿ أَرَءَيْتُمْ ﴾ [الأنعام: ٤٦].

﴿ أَرَءَيْتَكُمْ ﴾ [الأنعام: ٤٠].

Apply *Tashīl* or *Ibdal* (replacement of the second *Hamzah* with *Alif* extended by six counts).

2. In the following two words:

Apply *Tashīl* only in the case of pausing.

﴿ ءَأَنتَ ﴾ [المائدة: ١١٦].

﴿ أَرَءَيْتَ ﴾ [الكهف: ٦٣].

3. If there are three consecutive *Hamzahs* in one word:

﴿ءَأَمِنتُم﴾ [الملك: ١٦].

﴿ءَأَٰلِهَتُنَا﴾ [الزخرف: ٥٨].

The origin of the word	The word written in the Qur'an	The rule
ءءءمنتم	ءَأَمِنتُم	Apply *Tashīl* for the second *Hamzah* and *Madd* for the *Alif* by 2, 4, or 6 counts
ءءءلهتنا	ءَأَٰلِهَتُنَا	Apply *Tashīl* for the second *Hamzah* and *Madd* for the *Alif* by 2, 4 ,6 counts

Excercise:

Write the rule for the following underlined examples:

☐ ﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا﴾ [فصلت: ٩].

☐ ﴿أَرَءَيْتَ الَّذِي يَنْهَىٰ ⑨﴾ [العلق: ٩].

☐ ﴿أَءُلْقِيَ الذِّكْرُ عَلَيْهِ﴾ [القمر: ٢٥].

☐ ﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ﴾ [المجادلة: ١٣].

☐ ﴿وَقَالُوا ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا﴾ [الزخرف: ٥٨].

☐ ﴿قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ﴾ [النمل: ٤٠].

☐ ﴿أَءِذَا كُنَّا عِظَامًا نَّخِرَةً ⑪﴾ [النازعات: ١١].

☐ ﴿قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ﴾ [آل عمران: ١٥].

☐ ﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑥﴾ [البقرة: ٦].

☐ ﴿قَالَ ءَأَقْرَرْتُمْ﴾ [آل عمران: ٨١].

Two *hamzahs* appearing in two separate words

الهمزتان في كلمتين

Two *hamzahs* coming together in 2 different words.

They are of two types :

1- Two *hamzahs* that agree in their *haraka*.

2- Two *hamzahs* have different *harakas*.

Two *hamzahs* that agree in their *haraka*

الهمزتان المتفقتان في الحركة

A) The first *hamzah* is *maftuhah* and the second one is also *maftuhah*.

Rule:

1. Tashīl for the second *hamzah*.

2. *Ibdal*: replace the second *hamzah* with *Alif Madd* for six counts if followed by *sākin* or two counts if followed by *mutaharek*.

E.g.:

﴿جَآءَ أَمۡرُنَا﴾ [هود: ٤٠].

﴿ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ﴾ [النساء: ٥].

﴿جَآءَ ءَالَ لُوطٍ﴾ [الحجر: ٦١].

﴿جَآءَ أَحَدٌ﴾ [النساء: ٤٣].

a) The first *hamzah* is *madmumah* and the second one is also *madmumah*.

Rule :

1- Tashīl for the second *hamzah*.

2- Ibdal replaces the second hamza by Waw Madd with six counts if followed by *sākin* or two counts if followed by *mutaharek*.

E.g.:

﴿أَوۡلِيَآءُ أُوْلَٰٓئِكَ﴾ [الأحقاف: ٣٢].

b) The first *hamzah* is *maksurah* and the second one is also *maksurah*.

Rule :

1- Tashīl for the second *hamzah*.

2- Ibdal replaces the second *hamzah* by *Yaa Madd*.

E.g.:

﴿أَهَٰٓؤُلَآءِ إِيَّاكُمۡ﴾ [سبأ: ٤٠].

﴿فِي ٱلسَّمَآءِ إِلَٰهٞ﴾ [الزخرف: ٨٤].

﴿بِٱلسُّوٓءِ إِلَّا﴾ [يوسف: ٥٣].

The example	How to read
أَهَٰٓؤُلَآءِ إِيَّاكُمۡ	ibdal أَهَؤلاءِ يِيَّاكُمْ *Tashīl* أَهَؤلاءِ ايَّاكُمْ
فِي ٱلسَّمَآءِ إِلَٰهٞ	(ibdal) السَّماءِ يَلَهٌ (*Tashīl*) السَّماءِ الَهٌ
بِٱلسُّوٓءِ إِلَّا	(*Ibdal*) بِالسُّوءِ يَلاَّ (*Tashīl*) بِالسُّوءِ الاَّ

EXCEPTIONS:

١- ﴿هَٰٓؤُلَآءِ إِن﴾ [البقرة: ٣١].

It has 3 options:

a. *Tashīl*

b. *Ibdal* with a *madd* letter of 6 counts

c. *Ibdal* by *yaa maksurah*.

٢- ﴿ٱلْبِغَآءِ إِنْ﴾ [النور: ٣٣].

It has 4 options

1- Ibdal with two harakat.

2- Ibdal with six harakat.

3- Tashil.

4- Ibdal by yaa maksurah.

٣- ﴿جَآءَ ءَالَ لُوطٍ﴾ [الحجر: ٦١].

It has 5 options

1- Tashil with two harakah

2- with four *harakat*.

*3- Tashīl*with six *harakat*.

4- Ibdal with two *harakat*.

5- *Ibdal* with six *harakat*.

Two *hamzahs* having different *harakat*:

الهمزتان المختلفتان في الحركة

A) The first *hamzah* is *maftuhah*, and the second one is *maksurah* or *madmumah*.

E.g:

﴿ جَآءَ أُمَّةً ﴾ [المؤمنون: ٤٤].

﴿ شُهَدَآءَ إِذْ ﴾ [البقرة: ١٣٣].

Rule:

Tashīl between the *hamzah* and the *yaa* will be made for the second *hamzah*.

B)The first *hamzah* is *madmumah*, and the second one is *maftuhah*.

E.g:

﴿ نَشَآءُ أَصَبْنَٰهُم ﴾ [الأعراف: ١٠٠].

Rule:

Ibdal: replace the second *hamzah* by *waw maftuhah*.

C)The first *hamzah* is *maksurah*, and the second one is *maftuhah*.

E.g:

﴿ هَٰٓؤُلَآءِ أَهْدَىٰ ﴾ [النساء: ٥١].

Rule:

Ibdal: replace the second *hamzah* with *yaa maftuhah*.

D) The first *hamzah* is *madmumah*, and the second one is *maksurah*.

E.g:

﴿يَشَآءُ إِلَىٰ﴾ [البقرة: ١٤٢].

Rule:

There are *Wajhan* (two options):

1- Ibdal: replace the second *hamzah* with *waw maksurah*.

2- Tashīl between *hamzah* and *yaa*.

The isolated *sākin hamzah*

الهمز المفرد الساكن

(*Hamzah Mufrada ssākinah*)

Definition:

It is a *sākin* single *hamzah*, which appears as the *faa al-kalimah* (which means that the *hamzah* is the first letter in the root of the word (فَعَل).

Rule:

Ibdal for the *hamzah* (replace the *hamzah* with a *madd* letter which agrees with the *harakah* preceding it).

E.g.:

﴿يَأْكُلُونَ﴾ [البقرة: ١٧٤].

﴿يُؤْمِنُونَ﴾ [البقرة: ٨٨].

The example	How to read
يَأْكُلُونَ	يَاكُلُون
يُؤْمِنُونَ	يُومِنُون

Practice:

For example, in the word:

(يَأْكُلُونَ)

Its root is أَكَل.

The letter *hamzah* is the first letter in the root, so it's *faa al-kalimah*.

So, the rule is *Ibdal* (replace the *hamzah* in the word يَأْكُلُـون with *alif madd* to become يَاكُلُـون.

The word	The root
يُؤْمِنُون	أَمَنَ
يَأْكُلُون	أَكَلَ
فَأْتُوا	أَتَى

Exceptions:

1- No *Ibdal* applied for the words which are derived from the word الإِيـوَاء

E.g.:

﴿ٱلْمَأْوَىٰ﴾ [السجدة: ١٩].

﴿وَمَأْوَىٰهُ﴾ [آل عمران: ١٦٢].

﴿وَتُـْٔوِىٓ﴾ [الأحزاب: ٥١].

2- Three words in the Qur'an (ذِئْـب، بِئْـس، بِئْـر) are read with *Ibdal*, although the *hamzah* is not the first letter in the root of the word (not *faa al-kalimah*).

﴿ٱلذِّئْبُ﴾ [يوسف: ١٣].

﴿وَبِئْرٍ﴾ [الحج: ٤٥].

﴿بِئْسَ﴾ [هود: ٩٩].

Exercise:

Write down the rule for the following underlined examples :

- ﴿أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖۚ﴾ [البقرة: ٨٥].
- ﴿لَيَأۡكُلُونَ أَمۡوَٰلَ ٱلنَّاسِ بِٱلۡبَٰطِلِ﴾ [التوبة: ٣٤].
- ﴿فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ ٤١﴾ [النازعات: ٤١].
- ﴿وَتَرَكۡنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئۡبُۖ﴾ [يوسف: ١٧].
- ﴿وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ﴾ [البقرة: ٢٣].
- ﴿بِئۡسَ ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا﴾ [الكهف: ٢٩].
- ﴿فَكَأَيِّن مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئۡرٖ مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ ٤٥﴾ [الحج: ٤٥].
- ﴿وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٧١﴾ [التوبة: ٧١].
- ﴿۞ تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ﴾ [الأحزاب: ٥١].

The isolated vowel *hamzah*

الهمز المفرد المتحرك

(*Hamzah Mufrada Mutaharrika*)

Definition:

It is a single *hamzah maftuhah* which appears as the *faa al-kalimah*, and it appears after a *dammah*.

The rule:

Do *Ibdal* for the *hamzah* (replace the *hamzah* with a *madd* letter which agrees with the *harakah* preceding it).

E.g.:

﴿ مُؤَذِّنٌ ﴾ [يوسف: ٧٠].

﴿ يُؤَاخِذُكُمُ ﴾ [المائدة: ٨٩].

Practice:

For example, in the word:

﴿ مُؤَذِّنٌ ﴾

1- Its root is (أَذَنَ).

The letter *hamzah* is the first letter in the root, so it's *faa al-kalimah*.

2- In the word (مُؤَذِن) there is a *hamzah maftuha* preceded by a *dammah*.

So the rule is *Ibdal* works to replace the *hamzah* in the word (مُـؤَذِن) with *waw madd* to become (مُـوذِن).

Special notes:

1. Imam Warsh reads with *Ibdal* in the following words:

The word	How to read
لئلا	ليلا
لأهب	ليهب
يأجوج	ياجوج
مأجوج	ماجوج
منسأته	منساته
مؤصدة	موصدة
سأل	سال
النسيء	النسي

The word (هأنتم)

Has two options:

1- Hadhf (deleting) the *Alif* + *Tashīl* for the *hamzah*.

2- Hadhf the *Alif* + *Ibdal* letter *hamzah* to be *Alif* + *Madd* with 6 counts.

The word اللائي

If you are continuing the (*wasl*), apply *Tashīl* for the *hamzah* + deleting the *yaa* + *Madd* 6 or 2 counts.

A. If you are pausing (*waqf*)

There are 3 options:

1. *Tashīl* + *Roum* (Roum means to recite a harakah in a soft voice, in such a manner that it seems like only a portion of the harakah is being read) + *Madd* 4 counts.

2. *Tashīl* + *Roum* + *Madd* 2 counts.

3. *Ibdal* for the *hamzah* to be *yaa sākinah* + *Madd* 6 counts.

Exercise:

Write down the rule for the *hamzah* in the following verses:

☐ ﴿ قَالُوا۟ يَـٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ ﴾ [الكهف: ٩٤].

☐ ﴿ سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ ﴾ [المعارج: ١].

☐ ﴿ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ۝٢٠ ﴾ [البلد: ٢٠].

☐ ﴿ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّـٰلِمِينَ ۝٤٤ ﴾ [الأعراف: ٤٤].

☐ ﴿ وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ ﴾ [الطلاق: ٤].

☐ ﴿ إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ﴾ [التوبة: ٣٧].

☐ ﴿ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَـٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ ۙ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ﴾ [الحديد: ٢٩].

☐ ﴿ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَـٰنِكُمْ ﴾ [البقرة: ٢٢٥].

☐ ﴿ هَـٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ ﴾ [آل عمران: ١١٩].

☐ ﴿ ۞ إِنَّمَا ٱلصَّدَقَـٰتُ لِلْفُقَرَآءِ وَٱلْمَسَـٰكِينِ وَٱلْعَـٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ ﴾ [التوبة: ٦٠].

An-Naql

Definition:

It is the transfer of the vowel on the hamzah to the sākin letter preceding it.

If *hamzat ul-qaṭ mutaḥarrikah* is preceded by a *sākin ṣaḥīḥ* letter, then Warsh transfers the *ḥarakah* of any *hamzat ul-qaṭ* to the last *sākin* letter of the preceding word, then drops *hamzat ul-qaṭ*.

Examples:

﴿ٱلْأَرْضِ﴾ [البقرة: ١١].

﴿ٱلْأَنْهَـٰرُ﴾ [البقرة: ٢٥].

﴿مَنْ أُوتِيَ﴾ [الحاقة: ١٩].

There are 4 conditions for this transfer:

1- The vowel on the *hamzah* is transferred to a *ṣaḥīḥ* letter (only).

2- The letter can't be a *madd* letter.

3- The letter can't be a *mīm al-Jam*. If *mīm ul-Jam* is followed by *hamzat ul-qaṭ*, then Warsh makes *ṣilah*, *waṣlan* (i.e., connects this *mīm* with a long 6 *ḥarakāt wāw*), as in *al-madd al-munfaṣil*.

4- The *sākin* letter has to be the last letter of the 1st word, and the *hamzah mutaḥarrikah* has to be the 1st letter of the 2nd word.

Special words:

١ - ﴿عَادًا ٱلْأُولَىٰ﴾ [النجم: ٥٠].

When starting with الاولى you have two options:

a. Start as *hamzatul wasl* + *naql* + the three options for *Madd al-badal* options. الـولى

b. Start as *Lam at-taref* + *Naql* + *qasr* (two *harakat*) for *Madd al-badal* لولى.

When joining عادا with الاولى you have only one way:

Naql + *idgham* عادن لولى

٢- ﴿ ٱقْرَءُواْ كِتَـٰبِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ .... مَآ أَغْنَىٰ عَنِّي مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَـٰنِيَهْ ﴿٢٩﴾ ﴾ [الحاقة: ١٩ - ٢٩].

There are *wajhan* (two options):

a. No *Naql* + *sakt* after the *haa* of ماليه (preferred.)

b. *Naql* for the *hamzah* + *idgham* the *haa* of ماليه with the *haa* of هلك.

٣- ﴿ ءَآلْـَٔـٰنَ ﴾ [يونس: ٩١].

Deleting the *hamzah* and transferring its *haraka* to letter *lam* then doing one of the following two options for *hamzat ul-wasl*:

1-Ibdal: Replace *hamzat ul-wasl* by *Alif madd* with six counts (preferred) or two counts.

2-Tashīl for *hamzat ul-wasl*

Exception:

﴿ رِدْءًا ﴾ [القصص: ٣٤].

1. In the word ﴿ رِدْءًا ﴾ *daal* is a *sākin* letter followed by a vowelized *hamzah* in one word, then according to the rule there is no *naql* because the letter *daal* and *hamzah* are in one word but as an exception to the rule we do *naql*.

Exercise:

1- Find the words with *Naql* in the following:

☐ ﴿ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤ ﴾ [البقرة: ٤].

☐ ﴿ وَإِذَا قِيلَ لَهُمۡ لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ ١١ ﴾ [البقرة: ١١

☐ ﴿ وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا مَعَكُمۡ إِنَّمَا نَحۡنُ مُسۡتَهۡزِءُونَ ١٤ ﴾ [البقرة: ١٤].

☐ ﴿ وَقُلۡنَا يَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ وَكُلَا مِنۡهَا رَغَدًا حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥ ﴾ [البقرة: ٣٥].

☐ ﴿ فَأَزَلَّهُمَا ٱلشَّيۡطَٰنُ عَنۡهَا فَأَخۡرَجَهُمَا مِمَّا كَانَا فِيهِۖ وَقُلۡنَا ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٣٦ ﴾ [البقرة: ٣٦].

☐ ﴿ وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ ٤٥ ﴾ [البقرة: ٤٥].

☐ ﴿ وَإِذۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَٱلۡفُرۡقَانَ لَعَلَّكُمۡ تَهۡتَدُونَ ٥٣ ﴾ [البقرة: ٥٣].

☐ ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحٗا فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢ ﴾ [البقرة: ٦٢].

☐ ﴿ وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦٓ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تَذۡبَحُواْ بَقَرَةٗۖ قَالُوٓاْ أَتَتَّخِذُنَا هُزُوٗاۖ قَالَ أَعُوذُ بِٱللَّهِ أَنۡ أَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٦٧ ﴾ [البقرة: ٦٧].

☐ ﴿ وَلَن يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٩٥ ﴾ [البقرة: ٩٥].

Why there is there no *Naql* in the following examples?

☐ ﴿ وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ بِمَآ أَنزَلَ ٱللَّهُ ﴾ [البقرة: ٩١].

☐ ﴿ إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ ﴾ [الإسراء: ٩].

Al-Fath ,At-Taqlil and Al-Imalah

Al-Fath: to open your mouth (from up to down) like pronouncing the letter *Alif*.

Al-Taqlil: it is a slight inclination of the letter *Alif* towards the letter *Yaa*.

Al-Imalah: it is a severe inclination of the letter *Alif* towards the letter *yaa*.

Case of Imalah:

There is only one case of *Imalah* in the whole Qur'an.

It is the *Imalah* of letter *Haa* in the first verse of Surat Taha.

Cases of Taqlil:

- *Alif* written *yaa* when it's preceded by the letter *Raa* (را)

E.g.:

﴿ٱشۡتَرَىٰ﴾ [التوبة: ١١١].

﴿ٱلۡقُرَىٰ﴾ [الأنعام: ٩٢].

- *Alif* which is followed by *Raa Maksura* (رِ).

E.g.:

﴿ٱلنَّارَ﴾ [البقرة: ٢٤].

- *Alif* which is written between two *Raa* when the second *Raa* is *Maksurah* (رارِ).

E.g.:

﴿ٱلۡأَبۡرَارِ﴾ [آل عمران: ١٩٣].

- *Alif* in the را and حا at the beginning of the following Surahs:

The names of the surahs	The position
يونس، هود، يوسف، ابراهيم، الحجر	﴿الٓر﴾
الرعد	﴿الٓمٓر﴾
غافر، فصلت، الشوري، الزخرف، الدخان، الجاثية، الأحقاف	﴿حمٓ﴾

- *Alif* in يا and ها in the كهيعص at the beginning of Surat Mariam.

- *Alif* which is not followed by ها in those special eleven surahs in the Qur'an.

طه، النجم، المعارج، القيامة، النازعات، عبس، الأعلى، الليل، الضحى، العلق.

Important note:

In the word ذكراها in Surat An-Naziat, there is *Taqlil* for the letter *Alif* although it is followed by ها.

- *Alif* in the following words: ﴿ٱلۡكَٰفِرِينَ﴾ ﴿كَٰفِرِينَ﴾ ﴿ٱلتَّوۡرَىٰةَ﴾ wherever they appear in the Qur'an.

- *Alif* in the word رءا if it's followed by a *Mutaharik* letter or attached to a pronoun.

E.g.:

﴿رَءَا كَوۡكَبٗاۖ﴾ [الأنعام: ٧٦].

﴿رَءَآ أَيۡدِيَهُمۡ﴾ [هود: ٧٠].

﴿رَءَاكَ﴾ [الأنبياء: ٣٦].

– *Alif* in the word كلتـا in Surat Al-Kahf in the case of *Wasl* (continuation).

Important note:

In the case of stopping on the word كلتـا, you have *Wajhan* (two options):

1- Fath (preferred).

2- Taqlil.

Cases for Taqlil with Khulf:

(***Fath*** and ***Taqlil*** allowed)

- *Zawat al-Yaa* (the *yaa* forms part of the original word in any surah except the previously mentioned eleven surahs).

E.g.:

﴿ٱلۡهُدَىٰٓ﴾ ﴿ٱلۡهَوَىٰ﴾ ﴿ٱسۡتَوَىٰ﴾

- *Alif* in the words that fall on the following scales:

The scale	Examples
فَعْلَى	القتلى، السلوى، التقوى
فِعْلَى	إحدى، ضيزي، عيسى
فُعْلَى	الدنيا، القربى، طوبى
فُعَالَى	كسالى
فَعَالَى	الايامي ، اليتامي،الحوايا

- Every word written with *yaa* excluding these words:

زكى، حتى، لدى، إلى، على

- Every word written with *alif* excluding these words:

الربا، كمشكاة ، كلاهما، مرضاتي

- *Alif* in the following words:

أنى، متى، عسى، بلى، جبارين، الجار، أراكهم

- *Alif* in the end of the verses which are appearing with ها

E.g.: زكاها، وضحاها

Important notes:

- In the following examples:

﴿عِيسَى ٱبۡنَ مَرۡيَمَ﴾ [البقرة: ٨٧].

﴿ذِكۡرَى ٱلدَّارِ﴾ [ص: ٤٦].

When stopping on the word عيسى and ذكرى there is only one *wajh* (one option) which is *Taqlil*, because the *Alif* of the words عيسى and ذكرى are followed by *sākin*.

- In the following example:

﴿هُدٗى لِّلۡمُتَّقِينَ﴾ [البقرة: ٢].

When pausing on the word هدىً there is only one *wajh* (one option) which is *Taqlil* because the *Alif* of the word هدىً is vowel-marked by *tanween*.

Exercise:

What is the rule for the *Alif* in the following underlined words (give reasons for your answer)?

☐ ﴿وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ﴾ [التوبة: ٤٠].

☐ ﴿وَقَالَ ٱلَّذِي ٱشۡتَرَىٰهُ مِن مِّصۡرَ﴾ [يوسف: ٢١].

☐ ﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾ [المجادلة: ٧].

☐ ﴿ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ﴾ [البقرة: ٢].

☐ ﴿ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ ﴾ [البقرة: ٨٥].

☐ ﴿ تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾ ﴾ [طه: ٤].

☐ ﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ ﴾ [طه: ٥].

☐ ﴿ ۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ﴾ [النور: ٣٥].

☐ ﴿ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ ﴾ [المائدة: ٤٤].

☐ ﴿ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ ﴾ [الانفطار: ١٣].

☐ ﴿ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ ﴾ [الضحى: ٨].

☐ ﴿ الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ ﴾ [هود: ١].

☐ ﴿ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ ﴾ [طه: ١٠].

☐ ﴿ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ ﴾ [البقرة: ٢٥٣].

☐ ﴿ وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴿٢﴾ ﴾ [الحج: ٢].

☐ ﴿ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾ ﴾ [الرعد: ٢٩].

☐ ﴿ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ ﴾ [الحشر: ١٧].

☐ ﴿ كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا ﴾ [الكهف: ٣٣].

☐ ﴿ حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ ﴾ [يوسف: ١١٠].

☐ ﴿ طه ﴿١﴾ ﴾ [طه: ١].

Rules of Raa

1- Raa will be read with *tarqiq* (lightness) in the following cases:

2- Raa maftuhah or *maksurah* is preceded by a *Kasrah* in the same word.

E.g.:

﴿شَاكِرًا﴾ [النساء: ١٤٧].

﴿ذِرَاعَيْهِ﴾ [الكهف: ١٨].

﴿ٱلْخَٰسِرُونَ﴾ [البقرة: ٢٧].

Question:

Explain why the *Raa* is heavy in the following example.

﴿بِرُءُوسِكُمْ﴾ [المائدة: ٦].

B- Raa maftuhah or *madmumah* is preceded by *Yaa Madd* or *Yaa Leen* in the same word.

E.g.:

﴿غَيْرَ﴾ [البقرة: ٥٩].

﴿نَذِيرًا﴾ [الفرقان: ١].

﴿ٱلْخَيْرَٰتِ﴾ [البقرة: ١٤٨].

Question:

Explain why the *Raa* is heavy in the following example.

﴿فِي رَيْبٍ﴾ [البقرة: ٢٣].

C- *Raa maftuhah* or *madmumah*, which is separated from the *kasrah* by a *sākin* light letter in the same word.

E.g.:

﴿وَٱلۡإِكۡرَامِ﴾ [الرحمن: ٢٧].

﴿وِزۡرَكَ﴾ [الشرح: ٢].

﴿ٱلۡمِحۡرَابَ﴾ [آل عمران: ٣٧].

Question:

Explain why the *Raa* is heavy in the following example.

﴿وَإِنِ ٱمۡرَأَةٌ﴾ [النساء: ١٢٨].

D- *Raa maftuhah* or *madmumah*, which is separated from the *kasrah* by *kha sākinah*.

E.g.:

﴿إِخۡرَاجٍ﴾ [البقرة: ٢٤٠].

E- *Raa* in the word ﴿بِشَرَرٍ﴾ (In Surat Al Mursalat)

Raa will be read with *tafkhim* in the following cases:

1. Non-Arabic names

E.g.:

﴿إِبۡرَٰهِـۧمَ﴾ [البقرة: ١٢٤].

﴿إِسۡرَٰٓءِيلَ﴾ [البقرة: ٤٠].

﴿عِمۡرَٰنَ﴾ [آل عمران: ٣٥].

2. If *Raa* is repeated in the word:

This occurs in five places in the Qur'an.

﴿ضِرَارًا﴾ [البقرة: ٢٣١].

﴿فِرَارًا﴾ [الكهف: ١٨].

﴿ٱلْفِرَارُ﴾ [الأحزاب: ١٦].

﴿إِسْرَارًا﴾ [نوح: ٩].

﴿مِّدْرَارًا﴾ [الأنعام: ٦].

3- If the letter *Raa* is followed by an *Alif* and a heavy letter

E.g.:

﴿صِرَٰطِ﴾ [البقرة: ١٤٢].

﴿ٱلْفِرَاقُ﴾ [القيامة: ٢٨].

﴿وَٱلْإِشْرَاقِ﴾ [ص: ١٨].

4- If the letter *Raa* is preceded by any heavy *sākin* letter except the letter *kha* خ

E.g.:

﴿مِّصْرَ﴾ [يوسف: ٢١].

﴿إِصْرَهُمْ﴾ [الأعراف: ١٥٧].

Raa will be read with *Tarqiq* with *Khulf* (both *tarqiq* and *tafkhem* are allowed) in the following cases:

1- In the following six words:

﴿سِتْرًا﴾ [الكهف: ٩٠].

﴿حِجْرًا﴾ [الفرقان: ٢٢].

﴿وِزْرًا﴾ [طه: ١٠٠].

﴿وَصِهۡرٗاۗ﴾ [الفرقان: ٥٤].

﴿إِمۡرٗا﴾ [الكهف: ٧١].

﴿ذِكۡرٗا﴾ [الكهف: ٧٠].

2- Two words:

﴿فِرۡقٖ﴾ [الشعراء: ٦٣].

﴿حَيۡرَانَ﴾ [الأنعام: ٧١].

Exercise:

What is the rule of the *Raa* in the following examples? Give reasons.

☐ ﴿فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ قَوۡلًا غَيۡرَ ٱلَّذِي قِيلَ لَهُمۡ فَأَنزَلۡنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجۡزٗا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفۡسُقُونَ ٥٩﴾ [البقرة: ٥٩].

☐ ﴿وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤﴾ [البقرة: ٤].

☐ ﴿۞وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصۡنَامًا ءَالِهَةً إِنِّيٓ أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ ٧٤﴾ [الأنعام: ٤٧].

☐ ﴿فَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَبَوَيۡهِ وَقَالَ ٱدۡخُلُواْ مِصۡرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ٩٩﴾ [يوسف: ٩٩].

☐ ﴿وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ إِنَّكُمۡ ظَلَمۡتُمۡ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلۡعِجۡلَ فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ أَنفُسَكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ عِندَ بَارِئِكُمۡ فَتَابَ عَلَيۡكُمۡۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٥٤﴾ [البقرة: ٤٥].

☐ ﴿يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ حِجۡرٗا مَّحۡجُورٗا ٢٢﴾ [الفرقان: ٢٢].

☐ ﴿إِنَّا سَخَّرۡنَا ٱلۡجِبَالَ مَعَهُۥ يُسَبِّحۡنَ بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ ١٨﴾ [ص: ٨١].

☐ ﴿قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا فَارِضٞ وَلَا بِكۡرٌ عَوَانُۢ بَيۡنَ ذَٰلِكَۖ فَٱفۡعَلُواْ مَا تُؤۡمَرُونَ ٦٨﴾ [البقرة: ٨٦].

□ ﴿ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾ ﴾ [التحريم: ٢١].

□ ﴿ قُلْ أَنَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾ ﴾ [الأنعام: ١٧].

□ ﴿ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾ ﴾ [الشعراء: ٣٦].

Taghlīth of the Lam

(تغليظ اللام)

Definition:

To read the letter *Lam* with *Tafkhim* (heaviness).

Do *Taghlīth* for letter *Lam* when

Lam is *maftuhah* and is preceded by ص، ط، ظ, which is *maftuhah* or *sākinah*.

Important Notes:

1- The group of six (*Taghlīth* with *khulf*)

﴿يُوصَلَ﴾ [البقرة: ٢٧].

﴿فَصَّلَ﴾ [الأنعام: ١١٩].

﴿فَصَلَ﴾ [البقرة: ٢٤٩].

﴿فَصْلٌ﴾ [الطارق: ١٣].

﴿وَبَطَلَ﴾ [الأعراف: ١١٨].

﴿ظَلَّ﴾ [النحل: ٥٨].

In the case of pausing, *Lam* becomes *sākinah* due to pausing (*waqf*), so you have the choice here to make *Taghlīth* for the *Lam* or not, but it is preferable to do *Taghlīth*.

The case of these six words is called *Taghlīth* with *khulf* (meaning that you have the choice to do *Taghlīth* or not, but *Taghlīth* is preferable).

2- The group of three:

﴿أَفَطَالَ﴾ [طه: ٨٦].

﴿يُصْلِحَا﴾ [النساء: ١٢٨].

﴿فِصَالًا﴾ [البقرة: ٢٣٣].

We have three words in the Qur'an where there is an *Alif* between the letter *Lam* and the mentioned three letters ص، ط، ظ. Also, you have the choice here to make *Taghlīth* for the *Lam* or not, but it is preferable to make *Taghlīth*.

The case of these three words is called *Taghlīth* with *khulf* (meaning that you have the choice to do *Taghlīth* or not, but *Taghlīth* is preferable).

Adwat al-yaa and the letter *Lam*

If the letter *Lam* is preceded by the letter *Sad* in one of *Adwat al-yaa* words (*Adwat al-yaa* are words in which the letter *yaa* forms part of the original word and ends with the pronunciation of an *Alif* whether the *yaa* is written or not):

So if you did *Taqlil* for the *Alif*, you have to do *Tarqiq* for the letter *Lam*, but if you did *Fath* for the *Alif*, then you have to do *Taghlīth* for the letter *Lam*.

E.g.:

﴿سَيَصْلَىٰ﴾ [المسد: ٣].

﴿يَصْلَىٰهَا﴾ [الليل: ١٥].

﴿مُصَلًّى﴾ [البقرة: ١٢٥].

Practice:

﴿سَيَصْلَىٰ﴾ [المسد: ٣].

One of *Adwat al-yaa* where the letter *Lam* is preceded by the letter *Sad*, so:

Taqlil for the *Alif* ➡ *Tarqiq* for the *Lam*.

Fath for the *Alif* ➡ *Taghlīth* for the letter *Lam*.

Exercise:

Write down the rule for the following Lams. Give reasons.

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ ﴾ [آل عمران: ٢٦].

﴿ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴾ [القدر: ٥].

﴿ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ ﴾ [البقرة: ٥٧].

﴿ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴾ [البقرة: ٥٧].

﴿ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ ﴾ [طه: ٨٦].

﴿ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ﴾ [الأعلى: ١٢].

﴿ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾ ﴾ [الأعلى: ١٥].

﴿ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ﴾ [النساء: ٩٠].

﴿ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴾ [البقرة: ٤٣].

﴿ ٱلطَّلَٰقُ مَرَّتَانِ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ﴾ [البقرة: ٢٢٩].

Yaa al-idafa

Definition:

It is *Yaa Mutakallim*, which appears on a noun, verb or particle.

It does not form a part of the original word.

How to recognize *Yaa al-idafah*?

You can easily recognize it by replacing it with *Kaf* or *Haa* or any other pronoun.

E.g.

The word	Replace *Yaa al-idafah* with *kaf*	replace *Yaa al-Idafah* with *Haa*
لنفسي	لنفسك	لنفسه
اني	انك	انه

There are three cases for the presence of *Yaa al-Idafah*:

1. *Yaa al-Idafah* is followed by *Hamzat ul-qat* (*maftuhah*, *madmumah,* or *maksurah*).

2. *Yaa al-Idafah* is followed by *Hamzat ul-wasl*.

3. *Yaa al-Idafah* is followed by any other letter.

1. *Yaa al-Idafah* is followed by *Hamzat ul-qat* (*maftuhah*, *madmumah*, or *maksurah*)

A. *Hamzat ul- qat maftuhah*

Read *Yaa al-Idafah* as *Maftuhah* except in the following 7 places in the Qur'an read it as *sākinah*:

☐ قوله تعالى: ﴿فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ﴾ [البقرة: ١٥٢].

☐ قوله تعالى: ﴿قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ﴾ [الأعراف: ١٤٣].

☐ قوله تعالى: ﴿وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ﴾ [التوبة: ٤٩].

☐ قوله تعالى: ﴿وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ﴾ [هود: ٤٧].

☐ قوله تعالى: ﴿فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا﴾ [مريم: ٤٣].

☐ قوله تعالى: ﴿وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ﴾ [غافر: ٢٦].

☐ قوله تعالى: ﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ﴾ [غافر: ٦٠].

B. *Hamzat ul-qat madmumah*

Read *Yaa al-Idafah* as *Maftuhah* except in the following two places in which it will be read as *sākinah*:

☐ قوله تعالى: ﴿وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ﴾ [البقرة: ٤٠].

☐ قوله تعالى: ﴿ءَاتُونِيٓ أُفۡرِغۡ﴾ [الكهف: ٩٦].

C. *Hamzat ul-qat maksurah*

Read *Yaa al-Idafah* as *Maftuhah* except in the following 9 places in the Qur’an where it will be read as *sākinah*:

☐ قوله تعالى: ﴿أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ﴾ [الأعراف: ١٤].

☐ قوله تعالى: ﴿مِمَّا يَدۡعُونَنِيٓ إِلَيۡهِۖ وَإِلَّا﴾ [يوسف: ٣٣].

☐ قوله تعالى: ﴿فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ﴾ [الحجر: ٣٦].

☐ قوله تعالى: ﴿فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ﴾ [ص: ٧٩].

☐ قوله تعالى: ﴿يُصَدِّقُنِيٓۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ﴾ [القصص: ٣٤].

☐ قوله تعالى: ﴿وَتَدۡعُونَنِيٓ إِلَى ٱلنَّارِ﴾ [غافر: ٤١].

☐ قوله تعالى: ﴿ لَا جَرَمَ أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ ﴾ [غافر: ٤٣].

☐ قوله تعالى: ﴿وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٓ إِنِّي تُبْتُ إِلَيْكَ ﴾ [الأحقاف: ١٥].

☐ قوله تعالى: ﴿لَوْلَآ أَخَّرْتَنِيٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ ﴾ [المنافقون: ١٠].

2. ***Yaa al-Idafah*** **is followed by** ***Hamzat ul-wasl***

A. ***Hamzat ul-wasl*** **for** ***Lam at –tarf*** **(the definite article "the").**

B. ***Hamzat ul-wasl*** **which is not** ***Lam at –tarf.***

A. ***Hamzat ul-wasl*** **for** ***Lam at –tarf*** **(the definite article "the")**

Read ***Yaa al-Idafah*** **as** ***Maftuhah*****.**

E.g.:

﴿رَبِّيَ ٱلَّذِي يُحْيِۦ وَيُمِيتُ ﴾ [البقرة: ٢٥٨].

B. ***Hamzat ul-wasl*** **which is not** ***Lam at –tarf***

Read ***Yaa al-Idafah*** **as** ***Maftuhah*** **except in the following two places, where it will be read as** ***sākinah*****:**

The place in the Qur'an	How to read
قوله تعالى: ﴿إِنِّي ٱصْطَفَيْتُكَ ﴾ [الأعراف: ١٤٤].	***Yaa al-Idafah*** **as** ***Sākinah***
قوله تعالى: ﴿ هَٰرُونَ أَخِي ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِي ﴿٣١﴾ ﴾ [طه: ٣٠ – ٣١].	***Yaa al-Idafah*** **as** ***Sākinah***

3. ***Yaa al-Idafah*** **is followed by any other letters**

Read ***Yaa al-Idafah*** **as** ***Sākinah*** except in the following 11 places, wherein it will be read as *Maftuhah*

☐ قوله تعالى: ﴿أَن طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ ﴾ [البقرة: ١٢٥].

☐ قوله تعالى: ﴿ وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾[البقرة: ١٨٦].

☐ قوله تعالى: ﴿ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ ﴾[آل عمران: ٢٠].

☐ قوله تعالى: ﴿ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ﴾ [الأنعام: ٧٩].

☐ قوله تعالى: ﴿ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾[الأنعام: ١٦٢].

☐ قوله تعالى: ﴿ وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴾[طه: ١٨].

☐ قوله تعالى: ﴿ وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ ﴾[الحج: ٢٦].

☐ قوله تعالى: ﴿ وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴾[الشعراء: ١١٨].

☐ قوله تعالى: ﴿ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي ﴾[يس: ٢٢].

☐ قوله تعالى: ﴿ وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴾[الدخان: ٢١].

☐ قوله تعالى: ﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾[الكافرون: ٦].

How to read *Yaa al-Idafah* in the word ﴿ وَمَحْيَايَ ﴾ ?

The reciter has *Wajhan* (two options).

1.Read *Yaa al-Idafah* as *Maftuhah*

2.Read *Yaa al-Idafah as sakinah with mad six counts for the Alif (Madd Lazim).*

Yat'at az-Zawa'id

Definition:

Refer to those *Yaas* which are not written in the *mushaf* but are read by the reciters either during *wasl* or waqf or during *wasl* alone.

Rule:

1. *Yat'at az-Zawa'id* which are read during *wasl* (joining) only.

2. *Yat'at az-Zawa'id* which are read during *wasl* (joining) and *waqf* (pausing).

1. *Yat'at az-Zawa'id* which are read during *wasl* (joining) only: there are 47 placeslike this in the Qur'an.

- قوله تعالى: ﴿أُجِيبُ دَعْوَةَ ٱلدَّاعِ –ي– إِذَا دَعَانِۖ﴾ [البقرة: ١٨٦].
- قوله تعالى: ﴿إِذَا دَعَانِۖ –ي– فَلْيَسْتَجِيبُواْ لِي﴾[البقرة: ١٨٦].
- قوله تعالى: ﴿وَمَنِ ٱتَّبَعَنِۗ –ي–وَقُل لِّلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ﴾ [آل عمران: ٢٠].
- قوله تعالى: ﴿فَلَا تَسْـَٔلْنِ –ي– مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۖ﴾ [هود: ٤٦].
- قوله تعالى: ﴿يَوْمَ يَأْتِ –ي– لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦۚ﴾ [هود: ١٠٥].
- قوله تعالى: ﴿وَخَافَ وَعِيدِ –ي– ﴿١٤﴾ وَٱسْتَفْتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾﴾ [إبراهيم: ١٤ – ١٥].
- قوله تعالى: ﴿رَبَّنَا وَتَقَبَّلْ دُعَآءِ –ي– ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِي﴾ [إبراهيم: ٤٠ – ٤١].
- قوله تعالى: ﴿لَئِنْ أَخَّرْتَنِ –ي– إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ﴾ [الإسراء: ٦٢].

☐ قوله تعالى: ﴿وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ -ي- وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ﴾ [الإسراء: ٩٧].

☐ قوله تعالى: ﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ -ي- وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾﴾ [الكهف: ١٧].

☐ قوله تعالى: ﴿وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ -ي- رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾﴾ [الكهف: ٢٤].

☐ قوله تعالى: ﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ -ي- أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾﴾ [الكهف: ٣٩].

☐ قوله تعالى: ﴿فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ -ي- خَيْرًا مِّن جَنَّتِكَ﴾ [الكهف: ٤٠].

☐ قوله تعالى: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ -ي- فَٱرْتَدَّا﴾ [الكهف: ٦٤].

☐ قوله تعالى: ﴿عَلَىٰٓ أَن تُعَلِّمَنِ -ي- مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾﴾ [الكهف: ٦٦].

☐ قوله تعالى: ﴿أَلَّا تَتَّبِعَنِ -ي- أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾﴾ [طه: ٩٣].

☐ قوله تعالى: ﴿وَٱلْبَادِ -ي- وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾﴾ [الحج: ٢٥].

☐ قوله تعالى: ﴿وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ -ي- ﴿٤٤﴾ فَكَأَيِّن مِّن قَرْيَةٍ﴾ [الحج: ٤٤].

☐ قوله تعالى: ﴿قَالَ أَتُمِدُّونَنِ -ي- بِمَالٍ﴾ [النمل: ٣٦].

☐ قوله تعالى: ﴿فَمَآ ءَاتَىٰنِۦَ -ي- ٱللَّهُ خَيْرٌ﴾ [النمل: ٣٦].

☐ قوله تعالى: ﴿إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ -ي- ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ﴾ [القصص: ٣٤ - ٣٥].

☐ قوله تعالى: ﴿وَجِفَانٍ كَٱلْجَوَابِ -ي- وَقُدُورٍ رَّاسِيَٰتٍ﴾ [سبأ: ١٣].

☐ قوله تعالى: ﴿فَكَيْفَ كَانَ نَكِيرِ -ي- ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ﴾ [سبأ: ٤٥ - ٤٦].

☐ قوله تعالى: ﴿فَكَيْفَ كَانَ نَكِيرِ -ي- ﴿٢٦﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً﴾ [فاطر: ٢٦ - ٢٧].

☐ قوله تعالى: ﴿وَلَا يُنقِذُونِ -ي- ﴿٢٣﴾ إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾﴾ [يس: ٢٣ - ٢٤].

☐ قوله تعالى: ﴿قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ -ي- ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾﴾ [الصافات: ٥٦ - ٥٧].

☐ قوله تعالى: ﴿لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ -ي- ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ﴾ [غافر: ١٥ - ١٦].

☐ قوله تعالى: ﴿يَوْمَ ٱلتَّنَادِ -ي- ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ﴾ [غافر: ٣٢ - ٣٣].

☐ قوله تعالى: ﴿وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ -ي- فِي ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾﴾ [الشورى: ٣٢].

☐ قوله تعالى: ﴿وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ -ي- ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا۟ لِي فَٱعْتَزِلُونِ ﴿٢١﴾﴾ [الدخان: ٢٠ - ٢١].

☐ قوله تعالى: ﴿وَإِن لَّمْ تُؤْمِنُوا۟ لِي فَٱعْتَزِلُونِ -ي- ﴿٢١﴾ فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾﴾ [الدخان: ٢١ - ٢٢].

☐ قوله تعالى: ﴿فَحَقَّ وَعِيدِ -ي- ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ﴾ [ق: ١٤ - ١٥].

☐ قوله تعالى: ﴿وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ -ي- مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾﴾ [ق: ٤١].

☐ قوله تعالى: ﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ -ي- ﴿٤٥﴾﴾ [ق: ٤٥]. ﴿وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾﴾ [الذاريات: ١].

☐ قوله تعالى: ﴿يَوْمَ يَدْعُ ٱلدَّاعِ -ي- إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾﴾ [القمر: ٦].

☐ قوله تعالى: ﴿مُّهْطِعِينَ إِلَى ٱلدَّاعِ -ي- يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾﴾ [القمر: ٨].

☐ قوله تعالى: ﴿فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ -ي- ﴿١٦﴾﴾ [القمر: ١٦].

☐ قوله تعالى: ﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ -ي- ﴿١٨﴾﴾ [القمر: ١٨].

☐ قوله تعالى: ﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ -ي- ﴿١٨﴾﴾ [القمر: ١٨].

☐ قوله تعالى: ﴿ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ –ي– ﴿٢١﴾ ﴾ [القمر: ٢١].

☐ قوله تعالى: ﴿ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ –ي– ﴿٣٠﴾ ﴾ [القمر: ٣٠].

☐ قوله تعالى: ﴿ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ –ي– ﴿٣٠﴾ ﴾ [القمر: ٣٠].

☐ قوله تعالى: ﴿ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ –ي– ﴿٣٠﴾ ﴾ [القمر: ٣٠].

☐ قوله تعالى: ﴿ أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ –ي– ﴿١٧﴾ ﴾ [الملك: ١٧].

☐ قوله تعالى: ﴿ وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ –ي– ﴿١٨﴾ ﴾ [الملك: ١٨].

☐ قوله تعالى: ﴿ وَٱلَّيۡلِ إِذَا يَسۡرِ –ي– ﴿٤﴾ ﴾ [الفجر: ٤].

☐ قوله تعالى: ﴿ وَثَمُودَ ٱلَّذِينَ جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ –ي– ﴿٩﴾ ﴾ [الفجر: ٩].

☐ قوله تعالى: ﴿ فَأَمَّا ٱلۡإِنسَٰنُ إِذَا مَا ٱبۡتَلَىٰهُ رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ –ي– ﴿١٥﴾ ﴾ [الفجر: ١٥].

☐ قوله تعالى: ﴿ وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ –ي– ﴿١٦﴾ ﴾ [الفجر: ١٦].

(This is the only case for reading ***Yat'at al-Zawa'id* with *fatha*).**

2. *Yat'at az-Zawa'id* which is read during *wasl* (joining) and *waqf* (pausing).

There is only one place like this in the Qur'an.

﴿ يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ أَنتُمۡ تَحۡزَنُونَ ﴿٦٨﴾ ﴾ الزخرف: ٦٨

(The *Yaa* is read with *sukoon*)

The word ﴿ أَنَا ﴾

There are four cases of the presence of the word أَنَا in the Qur'an

1- If the word أَنَـا is followed by *Hamzat ul-qat Maftuhah* أ, then the *Alif* in the word أَنَا will be pronounced as *Alif madd* lengthened by 6 counts (*Madd Munfasil*).

2- If the word أَنَـا is followed by *Hamzat ul-qat Madmuma* أُ, then the *Alif* in the word أَنَـا will be pronounced as *Alif madea* lengthened by 6 counts (*Madd Munfasil*).

3- If the word أَنَا is followed by *Hamzat ul-qat Maksurah* إ, then the letter *Alif* in the word أَنَا will be dropped only in case of *Wasl* (continuation).

4- If the word أَنَا is followed by any other vowelled letter other than letter *hamzah*, then the letter *Alif* in the word أَنَـا will be dropped only in the case of *Wasl* (continuation).

Practice:

In the following verse:

﴿ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴾ [الكافرون: ٤].

Here in this example, the word أَنَا is followed by the letter ع, which is vowelled with *Fatha*.

Thus:

If you are pausing (*Waqf*), the *Alif* of the word أَنَا will be vocalized.

But if you are continuing (*Wasl*), the *Alif* of the word أَنَـا will be dropped.

Exercise:

What is the rule for the word أنا in the following examples?

﴿ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴾ [المائدة: ٢٨].

□﴿إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨﴾ [الأعراف: ١٨٨

□﴿وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ٤٥﴾[يوسف: ٤٥].

□﴿وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَعۡمَلُونَ ٦٩﴾ [يوسف: ٦٩].

□﴿قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٩٠﴾[يوسف: ٩٠].

□﴿قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ١٠٨﴾ [يوسف: ١٠٨].

□﴿۞نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ٤٩﴾[الحجر: ٤٩].

□﴿وَقُلۡ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ٨٩﴾[الحجر: ٨٩].

□﴿وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا قُضِيَ ٱلۡأَمۡرُ إِنَّ ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ وَوَعَدتُّكُمۡ فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ أَن دَعَوۡتُكُمۡ فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُمۖ مَّآ أَنَا۠ بِمُصۡرِخِكُمۡ وَمَآ أَنتُم بِمُصۡرِخِيَّۖ إِنِّي كَفَرۡتُ بِمَآ أَشۡرَكۡتُمُونِ مِن قَبۡلُۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٢﴾ [إبراهيم: ٢٢].

□﴿وَقُلۡ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ٨٩﴾[الحجر: ٨٩].

Repeated question in a phrase

This is the presence of two questions after each other in one verse.

They occur in 11 places in the Qur'an.

The places:

١ – في الرعـد: ﴿ ۞ وَإِن تَعۡجَبۡ فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلۡقٖ جَدِيدٍۗ ﴾ [الرعـد: ٥].

٢– في الإسراء موضعان :

﴿ وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ﴿٤٩﴾ ﴾ [الإسراء: ٤٩].

﴿ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمۡ كَفَرُواْ بِـَٔايَٰتِنَا وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ﴿٩٨﴾ ﴾ [الإسراء: ٩٨].

٣– في المومنين :

﴿ قَالُوٓاْ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿٨٢﴾ ﴾ [المؤمنون: ٨٢].

٤– في النمل:

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبٗا وَءَابَآؤُنَآ أَئِنَّا لَمُخۡرَجُونَ ﴿٦٧﴾ ﴾ [النمل: ٦٧].

٥– في العنكبوت:

﴿ وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ إِنَّكُمۡ لَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ ﴿٢٨﴾ ﴾ [العنكبوت: ٢٨].

٦– في السجدة:

﴿ وَقَالُوٓاْ أَءِذَا ضَلَلۡنَا فِي ٱلۡأَرۡضِ أَءِنَّا لَفِي خَلۡقٖ جَدِيدِۭۚ بَلۡ هُم بِلِقَآءِ رَبِّهِمۡ كَٰفِرُونَ ﴿١٠﴾ ﴾ [السجدة: ١٠].

٧- في الصافات موضعان:

﴿ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ١٦ ﴾ [الصافات: ١٦].

﴿ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ٥٣ ﴾ [الصافات: ٥٣].

٨- في الواقعة :

﴿ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ٤٧ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ٤٨ ﴾ [الواقعة: ٤٧ - ٤٨].

٩- في النازعات:

﴿ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ١٠ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ١١ ﴾ [النازعات: ١٠ - ١١].

Rule:

Tashīl for the *hamzah* in the first question, then *Tahqiq* for the *hamzah* in the second question.

Exceptions:

In the following two verses:

The first one is

في العنكبوت:

﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ٢٨ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٩ ﴾

[العنكبوت: ٢٨ - ٢٩].

The second one is

في النمل:

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ٦٧ ﴾ [النمل: ٦٧].

The rule will be the opposite, so *Tahqiq* for the *hamzah* in the first question then *Tashīl* for the *hamzah* in the second question.

Idgham and Ith-har

الإدغام والإظهار

The *Idgham* will be applied in the following cases:

1. The *Idgham* of letter ذ into ت in the word اتخذتم and its derivatives.

2. The *Idgham* of letter د into ظ ، ض

E.g.:

﴿لَقَدۡ ظَلَمَكَ﴾ [ص: ٢٤].

﴿فَقَدۡ ضَلَّ﴾ [البقرة: ١٠٨].

- The *Idgham* of letter ت into ظ

E.g.:

﴿كَانَت ظَالِمَةً﴾ [الأنبياء: ١١].

- The Idgham of letter ن into و in joining the first two verses in *Surat Yasin*

﴿يسٓ ۝١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ۝٢﴾ [يس: ١ – ٢].

The *Ith-har* (*Ith-har* is to recite each letter from the respective *Makhraij*) will take place in the following verses:

1- Ith-har for the letter ب in يعذب من يشاء ، اركب معنا

﴿يُعَذِّبُ مَن يَشَآءُ﴾ [المائدة: ٤٠]. ﴿ٱرۡكَب مَّعَنَا﴾ [هود: ٤٢].

2- Ith-har for the letter ث in يلهث ذلك

﴿يَلۡهَث ۚ ذَّٰلِكَ﴾ [الأعراف: ١٧٦].

Important note:

In joining the first two verses in Surat Al Qalam:

﴿ نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١ ﴾ [القلم: ١].

Ith-har or *Idgham* can be applied, but *Ith-har* is the most common way.

Ijtima'as-sakinayn

اجتماع الساكنين

Two *sākin* letters meeting together.

Rule:

There are two cases:

1- If the third letter in the verb is vowelled with an original *dammah*, then pronounce the first *sākin* with *dammah*.

2- If the third letter in the verb is vowelled with temporary *dammah* or *fatha* or *kasra*, then pronounce the first *sākin* with *kasra*.

How can you differ between original and temporary *dammah*?

Put the verb in the singular imperative form—if it still has the *dammah*, then it is original *dammah;* if it does not have the *dammah*, then it is a temporary *dammah*.

In the whole Qur'an there are only five verbs with a temporary *dammah*, which are:

﴿ٱمْشُوا۟﴾ [ص: ٦].

﴿ٱقْضُوٓا۟﴾ [يونس: ٧١].

﴿ٱبْنُوا۟﴾ [الكهف: ٢١].

﴿وَٱمْضُوا۟﴾ [الحجر: ٦٥].

﴿ٱئْتُوا۟﴾ [طه: ٦٤].

The verb	The imperative singular form
(original dammah) ﴿أَعۡبُدُواْ﴾	(original dammah) اعبُد
(temporary dammah) امشُوا	(no dammah on the third letter) امشِي
(temporary dammah) اقضُوا	اقضِ

Practice:

1- In the following example:

﴿أَنِ ٱضۡرِب﴾ [الشعراء: ٦٣].

The letter ن is the first *sākin*, and the letter ض is the second *sākin*; and they meet together (in joining we drop

Hamzat ul-wasl). So look at the third letter in the verb اضرب– it is the letter ر with *Kasra* (third letter is with *Kasra*), so pronounce the first *sākin* ن with *Kasra*.

﴿أَنِ ٱضۡرِب﴾ [الشعراء: ٦٣].

2- In the following example:

﴿أَنِ ٱعۡبُدُواْ﴾ [المائدة: ١١٧].

The letter ن is the first *sākin*, and the letter ب is the second *sākin*; and they meet together (in joining we drop *Hamzat ul-wasl*). So look at the third letter in the verb اعبدوا– it is the letter ب with an original *dammah* (the third letter is with an original *dammah*), so pronounce the first *sākin* ن with *dammah*.

أنُ اعبُدوا

3- In the following example:

﴿أَنِ ٱمْشُوا۟﴾ [ص: ٦].

The letter ن is the first *sākin*, and the letter م is the second *sākin*; and they meet together (in joining we drop *Hamzat ul-wasl*), so look at the third letter in the verb (امشُـوا) it is letter م with a temporary *dammah* (the third letter is with a temporary *dammah* for the reason mentioned above). So pronounce the first *sākin* ن with a *dammah*.

أنُ امشُوا

SAKT (saktah)

Definition:

It is the breaking of the sound without the breaking of the breath. This application is only allowed in those places where *sakt* has been transmitted.

The four obligatory *sakatat* (*sakatat* is the plural form of *saktah*):

☐ ﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ ﴿١﴾﴾ [الكهف: ١].

☐ ﴿وَقِيلَ مَنْۜ رَاقٍ ﴿٢٧﴾﴾ [القيامة: ٢٧].

☐ ﴿كَلَّاۖ بَلْۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾﴾ [المطففين: ١٤].

☐ ﴿قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَاۜ ۗ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾﴾ [يس: ٥٢].

Rule:

Imam Warsh read the four obligatory *sakatat* with no *Sakat*.

Ishmam

Definition:

To give a hint of the letter or *harakah* with which *Ishmam* is being made.

Rule:

Imam warsh do Ishmam with a harakah (Ishmam the kasra with dahmmah) in the following two words.

﴿ سِيٓءَ ﴾ [هود: ٧٧].

﴿سِيٓـَٔتۡ ﴾ [الملك: ٢٧].

Al Tahrirat

1- Presence of Mad leen + zawat Al ya+the word (الجار)

Mad leen	Zawat Al ya	Alif in (الجار)
4 counts	*Fath*	*Fath* and *Taqlil*
4 counts	*Taqlil*	*Taqlil*
6 counts	*Fath*	*Fath* and *Taqlil*
6 counts	*Taqlil*	*Fath*

2- Presence of *Zawat al-Yaa* firstly then the word ﴿جَبَّارِينَ﴾

Zawat al-yaa	*Alif* in (جبارين)
Fath	*Fath* and *Taqlil*
Taqlil	Fath and Taqlil

3- Presence of Mad al badal firstly then *Madd leen*

Madd al-badal	
two or four counts	four counts
six counts	four or six counts

4- Presence of *madd leen* firstly then *Madd al-badal*

Madd leen	
four counts	*tathlith* (two or four or six counts)
six counts	six counts

5- Presence of *Madd al-badl* firstly then *Madd Ared us-Sukoon Mahmooz*.

Madd badl	*Madd Ared us-Sukoon Mahmooz*
Two counts	Six, four, or two counts
Four counts	Six or four counts
Six counts	Six counts

6- Presence of *Madd al-Badal* firstly then *Zawat Yaa*

Al-badal	*Zawat yaa*
Two counts	*Fath*
Four counts	*Taqlil*
Six counts	*Fat , Taqlil*

7- Presence of Zawat ya firstly then *Madd badl*

Zawat yaa	*Madd badl*
Fath	Two, six counts
Taqlil	Four, six counts

8- Presence of *Zawat yaa* firstly then *Madd Leen Mahmooz*.

Zawat yaa	*Madd leen mahmooz*
Fath	Four, six counts
Taqlil	Four, six counts

9- Presence of word (سوءات) firstly then Zawat al ya

Mad leen Mahmuz in سوءات	Mad badal in سوءات	Zawat ya
Two counts	Two counts	*Fath*
Two counts	Four counts	*Taqlil*
Two counts	Six counts	*Fath*, *Taqlil*
Four counts	Four counts	*Taqlil*

10- Presence of *Zawat al-yaa* firstly then the word سوءات

Zawat al-yaa	*Madd Leen Mahmooz* in سوءات	*Madd al-Badal* in سوءات
Fath	Two counts	Two counts
Fath	Two counts	Six counts
Taqlil	Two counts	Four counts
Taqlil	Two counts	Six counts
Taqlil	Four counts	Four counts

11- Presence (occurrence of) of *Madd al-Badal* firstly then *Mad Leen Mahmooz*

Madd al-Badal	*Madd Leen Mahmooz*
Two counts	Four counts
Four counts	Four counts
Six counts	Four or six counts

General excercises

Write the rule for the following underlined words:

☐ ﴿طه (١) مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ (٢) إِلَّا تَذۡكِرَةٗ لِّمَن يَخۡشَىٰ (٣) تَنزِيلٗا مِّمَّنۡ خَلَقَ ٱلۡأَرۡضَ وَٱلسَّمَٰوَٰتِ ٱلۡعُلَى (٤) ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ (٥)﴾ [طه: ١ – ٥].

☐ ﴿قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذۡ رَأَيۡتَهُمۡ ضَلُّوٓاْ (٩٢) أَلَّا تَتَّبِعَنِۖ أَفَعَصَيۡتَ أَمۡرِي (٩٣) قَالَ يَبۡنَؤُمَّ لَا تَأۡخُذۡ بِلِحۡيَتِي وَلَا بِرَأۡسِيٓۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقۡتَ بَيۡنَ بَنِيٓ إِسۡرَٰٓءِيلَ وَلَمۡ تَرۡقُبۡ قَوۡلِي (٩٤)﴾
[طه: ٩٢ – ٩٤].

☐ ﴿إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ (٦) خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ (٧)﴾ [البقرة: ٦ – ٧].

☐ ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ (١٣٦)﴾ [البقرة: ١٣٦].

☐ ﴿أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ (١٦٥)﴾ [آل عمران: ١٦٥].

☐ ﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا (٧٧)﴾ [الكهف: ٧٧].

☐ ﴿فَأَرَدۡنَآ أَن يُبۡدِلَهُمَا رَبُّهُمَا خَيۡرٗا مِّنۡهُ زَكَوٰةٗ وَأَقۡرَبَ رُحۡمٗا (٨١)﴾ [الكهف: ٨١].

☐ ﴿وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ أُخۡرَجُ حَيًّا (٦٦)﴾ [مريم: ٦٦].

☐ ﴿لَاهِيَةٗ قُلُوبُهُمۡۗ وَأَسَرُّواْ ٱلنَّجۡوَى ٱلَّذِينَ ظَلَمُواْ هَلۡ هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡۖ أَفَتَأۡتُونَ ٱلسِّحۡرَ وَأَنتُمۡ تُبۡصِرُونَ (٣)﴾ [الأنبياء: ٣].

□ ﴿ وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ ﴾ [الأنبياء: ٨٠].

□ ﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾ ﴾ [الحج: ٥].

□ ﴿ يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ ﴾ [الحج: ١٣].

□ ﴿ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ ﴾ [ص: ٢٤].

□ ﴿ وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾ ﴾ [ص: ٧٨].

□ ﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ ﴾ [الزمر: ٣٨].

□ ﴿ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ ﴾ [غافر: ١٥].

□ ﴿ وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ ﴾ [غافر: ٣٢].

□ ﴿ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ ﴾ [فصلت: ١٢].

□ ﴿ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ ﴾ [هود: ٧٢].

□ ﴿ وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٥ ﴾ [النساء: ٥].

□ ﴿ إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠ ﴾ [النساء: ١٠].

□ ﴿ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤ ﴾ [هود: ٤٤].

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By Sheikah Wafaa Sharif.

4.عنية الطلبة في تيسير السبعة

By Sheik Muhammad Saleem Gaibie.

Contents

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾﴾ [يونس: ٥٨].

Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."